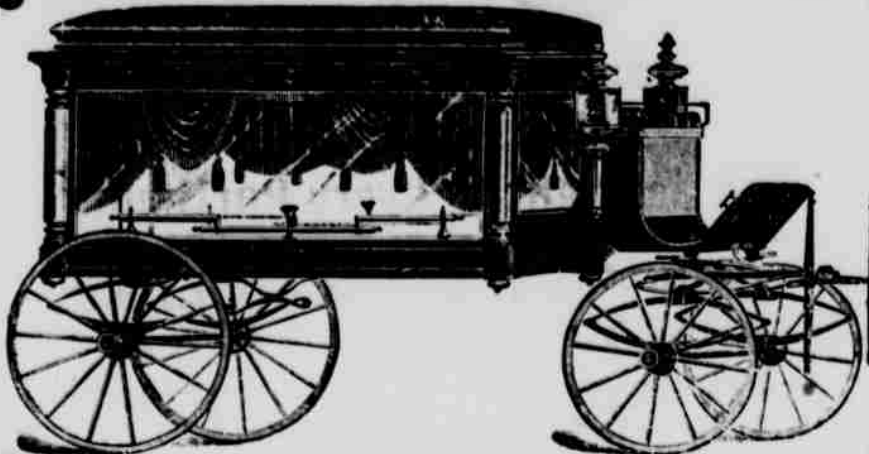


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INCORPORATED

In Memoriam.

Mrs. Mary E. Jacobs, wife of Green Jacobs, died at their home near Chapel Hill, April 1st, 1907. Her funeral services were conducted by her pastor, Rev. A. J. Thomson, assisted by Rev. Oakley at one o'clock Wednesday afternoon in the church at Chapel Hill, in the presence of a large congregation. At the close of the service her remains were laid to rest in a specially prepared vault in the cemetery near the church, and by the side of her mother who died several years ago.

Sister Jacobs was born near Lily Dale Mar. 11th, 1861, and was forty six years and twenty-one days old, at the time of her death. She professed religion when quite young, and united with the church at Piney Fork. Several years ago she was transferred by letter to Chapel Hill church, and was a devoted member of that church until God called her to go up higher.

She was married to Green Jacobs Feb. 11th, 1886. Three children were born to them, Everett, Homer and Glee, these and her husband are left to mourn her loss. Sister Jacobs suffered with a spell of la grippe about a year ago, from which she never recovered, the dreaded disease consumption, followed. For a year she has been a great sufferer, but all her sufferings have been borne with a trusting submission to the will of God.

Her pastor who saw her often during her sickness, is glad to bear witness to her patient, sweet Christian spirit.

As the time drew near for her to cross over the river, she told her pastor that her way was clear and bright, and that she was going to her God without a doubt or a fear, and when the end came, like a child she quietly and sweetly fell asleep in Jesus. The scriptures read at her funeral were Psalm 23:1-4, 1 Cor. 15:51-58, 1 Thess. 4:13-18. Text 1 Cor. 15:53.

Sister Jacobs was a woman greatly loved by her kindred, neighbors and friends. She was a good daughter, a faithful wife and a loving and devoted mother, never was a mother more devoted to her children than she to her three boys, she loved her friends, and loved to entertain them in her home, she loved God and her church and pastor. She was a striking example of the scriptural injunction "Be thou faithful until death." Now she has met her savior and received her crown of life. The pastor prays God's blessings upon the bereaved husband and motherless boys, and her father and brothers, and may God's grace keep us all and bring us safe at home at last.

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CURIOUS OLD LEGENDS CONCERNING THE EVIL SPIRIT.

In Popular Folklore the Prince of Demons is constantly Outwitted, and Facts With Him Are Broken by the Simplest Expedients.

There is a curious legend of the devil making his confession in Cologne cathedral. He professes to repent his crimes and to be willing to endure a thousand years of penance. "My son," says the priest, "all you need is to bow before the image of the Crucified and ask him for pardon."

"What?" cries the devil. "He who swept up the chips for Joseph, he who hung on a gallows?" And he turned on his heel, with a curse.

In popular legend and folklore the devil is outwitted constantly, contracts made with him are broken, and he is again and again deceived by the simplest expedients as substituting a lantern for the sunrise. This, if I remember rightly, occurs in the legend of the Devil's Dike at Brighton. As a child terrified by a very different Satan I remember the light brought to my own spirit by some story of the kind. The expedient in this case was cutting the sole out of the shoe which the devil had to fill with silver. The shoe was never filled, and so he could never claim his part of the bargain. I remember feeling a thrill of relief at seeing that it was possible to evade and elude him after all.

There is an Icelandic legend which is possibly the origin of the proverb, "The devil take the hindmost." He had agreed to instruct seven scholars in all the mysteries of magic for no other reward than that when their seven years' apprenticeship was over he should have as his thrall the last to leave for the last time by the single narrow door. On that fatal day the last to leave literally escaped him—eluded him by slipping out of his cloak, which the devil had grasped. He became a most worthy parish priest, venerated all over the island. As the iron door slammed to it crushed his heel.

The devil is constantly represented in tradition and folk tales as childish, grotesque, spiteful. With his bellows he tries to put out St. Genevieve's candle as she carries it alight through rain and wind to church. A very well known legend is that of St. Dunstan, who, when attacked by him while busy at the forge, brought the conflict to an end by seizing the adversary with the red-hot tongs. This incident was the most popular pageant provided by the goldsmiths on lord mayor's day, when the mayor happened to be elected from their company.

The lion and the dragon are the animals typical of the devil. It is said that the ancient idea of the animosity between the lion and the cock is the origin of the placing of the weathercock upon the steeple. A mediaeval rhythm says of the cock, "In nocte dum concinat leo perturbatur," and the idea was to terrify Satan by the sight of the enemy on the highest point of the sacred building. The dragon was the symbol of the powers of darkness everywhere. In many of the stories of saints delivering a countryside from a devouring dragon the dragon obviously represents paganism destroyed by the labors of the Christian apostle. Up to the French revolution a prisoner was set free at Rouen every year on Ascension day in commemoration of the deliverance of the people from a dragon by St. Romain. In Provence St. Martha bound a monster called the tarasque with her girdle so that the people could slay him "with swords and knives," hence the name Tarascon. In Spain a monster snake, called a tarasca, is dragged in the Corpus Christi processions to signify Christ's triumph over death and hell. By the way, the Elizabethan injunctions decreed that in the rogation-tide processions "there should be neither George nor Margaret, but the old dragon to come on alone and show himself."

He was believed to have special power over the air, to be continually stirring up thunderstorms and tempests of wind and hail; hence the ringing of the bells during thunderstorms to frighten the evil spirits away. It was by the help of Satan that Simon Magus, according to the early Christian legend, floated in the air till commanded by St. Peter to descend. It is significant that Leonardo da Vinci, the typical figure of the renaissance, spent many years of his life in the endeavor to invent a flying machine. The opposition he met with from the clergy and devout people was intense. It is indeed difficult to imagine a more concrete symbol of all that is most opposed to what has been known historically as the Christian spirit than a flying machine. It must have seemed a partaking of Lucifer's daring presumption, to be speedily followed by a similar fall.—National Review.

Modern Luxurious Living.

The fact is, the laborer of today has luxuries that neither Queen Elizabeth nor King George of our great-grandfathers' time ever dreamed of—daily mail, telephone, street cars, electricity for domestic purposes, homes well lighted, well plumbed and well heated, to say nothing of the thousand and one articles that we daily use and do not regard as luxuries—for example, matches. Nowadays contagious diseases do not devastate our cities, because state and municipal laws unite to enforce protective sanitation. Never were homes so clean and well cared for as by the housekeepers of today.—Syracuse Journal.

GRAFT IN ENGLAND.

Perhaps Not So Great In Extent as Here, but Yet Well Started.

The Operation of Public Utilities by Public Officials Has Placed Them Under Such Temptations as They Have Never Before Known—Why They Are Not Exposed.

There is nothing about the visiting American in England more amusing to the native than the American's conviction that there is no graft in English municipal politics.

Frederick C. Howe, the magazine writer who writes so much in praise of municipal ownership, the British form of socialism, admits that there is graft in England, but says it is all practiced by the lords and millionaires. No graft, he declares, has crept in through the municipal ownership and operation of public utilities.

"Graft in England may not be of such magnitude as in the United States," said an Englishman who is well known in public life, but is neither a lord nor a millionaire, "but it exists here as certainly as it does in America. It is carried on along similar lines, and, fostered by the opportunities which the rising tide of municipal trading affords, it is rapidly growing in magnitude. It is owing to our overstrict libel laws and to the fact that immunity may not be granted under English law to one who confesses to accepting a bribe that the corruption now so well known to exist in our municipal governments has not been effectively exposed long ago. The newspapers know all about it, and they know who are the grafters, but they do not dare to expose the situation, and until the proper statutes are enacted it will be almost impossible to punish grafters through the courts."

"Not so very long ago a certain speech was reported in one of the London newspapers. The speechmaker was indignant, for neither the subject matter of the speech nor the circumstances under which it was delivered were creditable to him, and he brought a suit for damages on the ground that the libel laws had been violated. It was not claimed that the speech was incorrectly reported; indeed, it was admitted that the report was substantially without error, yet nevertheless heavy damages were awarded to the plaintiff on the grounds that the plaintiff's reputation had been injured and that the publisher could not show that the publication of the report was of benefit to the public."

"A little longer ago it was suspected that members of the council of London borough of Poplar had been accepting bribes from contractors who were furnishing materials and supplies. Detectives were put upon the case, and the facts were run down. Certain of the contractors and councilmen, confronted with these facts, confessed and promised to go upon the stand in court and testify to the truth. In due time one of the guilty men took the stand as promised and told the story as agreed."

"He was immediately arrested as a criminal under the law as it stands and slated for an early trial. This chilled the enthusiasm of the others who had promised to confess, and they changed their minds promptly and irrevocably. As the prosecution was thus left without witnesses, the investigation was brought to an abrupt close."

"Now, the installation and operation of tramways, electric light works, gas works, etc., involves the letting of many large contracts by men who hold places in the municipal councils, not because they are fitted by training and experience to let such contracts, but because they have succeeded through petty politics in getting elected. They receive no pay for their services and in many cases are men without financial resources of any consequence."

"There are contractors in England as well as in America who are not above getting contracts through bribery, and there are council members of the grade I have mentioned who are no more able to resist the temptation to be bribed in England than they would be in America. If it would not sound unpatriotic, I might go so far as to say that since municipal trading has so increased the magnitude of municipal contracts Englishmen in many cities have been known to seek election to the councils in order to have the chance to be bribed."

"We could today make exposures of graft in London and more than one other English city that would startle American readers even, accustomed as they are to reading graft stories, if we could only give immunity to whoever might be either scared or reasoned into confessing the truth. In other words, municipal ownership and operation of public utilities in England are rapidly honeycombing all our municipal governments with graft."

"The law makes an exception with regard to election bribery charges, and immunity may lawfully be promised to those whose testimony is needed to convict the guilty. This has enabled us to unearth many election irregularities, as the readers of English newspapers know very well, and eventually we are going to be able to unearth the facts with regard to bribery and jobbery in English municipal administration. We are well aware, however, that it will probably be quite as difficult to job as it was thirty odd years ago in America to unearth the frauds perpetrated by New York's notorious Tweed ring."

Nothing has yet been discovered that thoroughly takes the place of the stimulus of profit in carrying on any business establishment.—Exchange.

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